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SHEKEL

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Redemption

of the first born son



בט
טלד ב
נפירד ביום
כפי שנאמר
כס
החיות האב



A 3,000 YEAR TRADITION

an in-depth study



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150. Junior membership (under 18) \$6 per year. Your interest and participation will be welcome by any of the affiliated clubs or as a general member of the Association.

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FROM YOUR PRESIDENT

Morris Bram



Dear Friends:

The Greater Miami Beach International Coin Convention has come and gone, but it is certainly not forgotten. Thanks to our General Chairman, Jack Garfield, and everyone who assisted him, this convention was a tremendous success. I would also like to extend my thanks to Amos Press (Coin World) and Krause Publications (Numismatic News and World Coin News) for their very fine coverage of the many events that took place. The public turnout was overwhelming, the dealers were happy, and the exhibits were superb. Congratulations to Sidney Olson, who won Best of Show for his Kibbutz collection of tokens.

We are now preparing for elections. Shortly, you will be receiving your Election Ballot with the names of the candidates for members of the Board of Directors of A.I.N.A. These ballots are being sent out to Life Members and those members who have paid their 1981 dues. The ballots must be returned to the A.I.N.A. office by April 15th. Please vote, as it is not only your privilege, but your duty to select people for the Board who will help to run A.I.N.A. for you. We need the best leadership in order to thrive.

You will be receiving this issue of The SHEKEL while we are on our 13th Study Tour to Israel. As usual, it will be a fun Numismatic Holiday. Wish you were all able to be with us! However, if you missed this year's tour, remember that 1982 will be the 15th Anniversary of A.I.N.A. To commemorate that important anniversary, we have plans for one of the most special tours ever. We are now accepting deposits for the dates of March 11-25, 1982.

Our 9th Greater New York Coin Convention will be held on April 30th through May 3rd, 1981 at the New York Sheraton Hotel. If you would like to be an exhibitor, please let us know as soon as possible, while there is still room available. During this convention, we will be having a meeting of our entire Board of Directors. If any of you have constructive suggestions you would like me to present to the Board, I would like to hear from you. Also, we hope to see a large number of you at our Annual Membership Meeting at 11:00 A.M., Sunday, May 3rd. Remember, A.I.N.A. is your organization. That is why member participation is so very important and necessary. I look forward to meeting with you. Until then.

Shalom.

Morris

1981 AINA BOARD OF DIRECTORS ELECTION NOTICE

The A.I.N.A. elections for the year 1981 will consist of the election of three National Directors, three Regional Directors and one Dealer.

The Regional Directors will consist of the following:

- One (1) covering Area 4—EAST
- One (1) covering Area 6—MIDWEST
- One (1) covering Area 7—WEST

Any paid-up member of A.I.N.A. is eligible to run for office.

If anybody is interested in running for the Office of Director and requires information as to the procedures, please write to the

Office Administrator of A.I.N.A.,

P.O. Box 25790,

Tamarac, Florida 33320.



We will then send the necessary information and petition forms. This is a very important function of A.I.N.A., and we would appreciate hearing from all those interested in participating.



In preparation for the Elections,
the following committee has been appointed:

Election Committee: Jack L. Burman

Rose Kantor

Roy Miller

The election procedure this year is as follows:

The ballots will be sent directly to the Office of Bergman & Schuchman, the American Israel Numismatic Association's certified accountants. The counting of the ballots will be done by our auditing firm who will certify to the audit, and they will be assisted in their count by the Election Committee.



Therefore, it is incumbent upon anyone interested in running for office to contact the A.I.N.A. office for information and petitions prior to February 1, 1981.

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Israeli coin convention is reviewed

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Yitzhak Rabin talks about peace

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West Broward

Jewish Chronicle

1st Year, 33rd Issue, Friday January 23, 1981

18th day in the month of Shevat Year 5741

Numismatic convention features Israel coin displays

By MORT LUXNER, Associate Editor

The long awaited International Coin Convention's annual event in Florida for numismatists, culminated with a gala dinner banquet at Miami Beach's Deauville Hotel, sponsored by the American Israel Numismatic Association. A.I.N.A. president, Morris Bram, offered two outstanding coin experts, Harry Forman and Don Kagin. Panel moderator was Stanley Yulish and Sidney Olson performed as Master of Ceremonies. General Chairman of the International Convention of coin collectors was Jack Garfield. Bram reports that the next national convention is scheduled for four days, from April 30th through May 3rd, 1981 at New York's Sheraton Hotel. For further information about the national organization, contact The American Israel Numismatic Association, Inc., P.O. Box 25790, Tamarac, Florida 33320. The phone number of the national office is (305) 726-0333.

Top feature of the International Convention was the elaborate Kagen-Maremba collection of world-famous Israeli coins, medals and banknotes. Present at the reception, representing the press, were Nathan Sobel, Editor of "The

Shekel", official A.I.N.A. magazine, Trey Foerster, Associate Editor of "World Coin News", Herb Kwart, Coin Editor of "The Miami News" and "The Jewish Chronicle's" own Editor, Linda Baron and Penny Gold, coin columnist.

The numismatic activities of the Israel Government were launched in 1958 by the country's Tenth Anniversary Committee. In 1961, upon the recommendation of the late Prime Minister David Ben-Gurion, it was decided to constitute an independent government-owned company. Thus, what had been the Coins and Medals Department of the Prime Minister's office, became the Israel Government Coins and Medals Corporation.

The major responsibility of the Corporation, as laid down by the Government, is to commemorate historical and national events of importance, as well as scientific, cultural and other achievements of the State of Israel. Thanks to the dedicated, high quality work of the Corporation (known as IGCAMC), significant events in the history of the Jewish people and the State of Israel have been recorded for all time in the unique form of commemorative coins and state medallions, and are appreciated by numismatists the world

over, not only for their intrinsic beauty, but also as very thoughtful gifts whose value can only increase with time.



Nathan Sobel, editor of The Shekel and Morris Bram, president of A.I.N.A.

Photo by Linda Baron

Jewish War Vets honor U.S. hostages

BY LINDA BARON
EDITOR

SUNRISE: By the time this article appears, 52 Americans who were held hostage in Iran will be safe at home with their families.

Last Sunday at the Sunrise Ball Park, more than 100 Broward residents gathered together to hope, pray and honor the American hostages.

Kretschman Post 730 of the Jewish War Veterans and its Ladies Auxiliary.

Fifty-two yellow ribbons were tied to a tree to represent each American that was taken hostage 444 days ago. Eight gold stars were tacked onto the same tree to represent the eight U.S. servicemen who gave their lives in the unsuccessful rescue attempt.

Many local dignitaries were present including

salute as official bugler for the JWV 730 post, Hyman Fineberg played taps.

Throughout this whole tribute, an airplane overhead displayed a banner stating, "FREE THE HOSTAGES"



See Pictorial Presentation—pages 23, 24, 25

THE EDITOR'S COLUMN



Dear Readers,

It's now back to the editor's briefcase, after a hectic week at the Greater Miami Beach Mid-Winter Coin Convention. It was good seeing all of you once again. I especially enjoyed my welcome—"Where's the Shekel?" "How many copies did you bring?" "You mis-spelled my name"; "It's the wrong zip-code." Well, that's the trials and tribulations of being an editor.

Back to the serious side—I would like to thank all of you for your support and assistance. Without your encouragement, "The Shekel" wouldn't be what it is; it's your input for my output.

I hope you enjoyed the last two issues honoring two great centenarians; Jabotinsky and Einstein. These two men have been visionaries, and have shaped the future of Israel and the universe respectively. We felt that it was most appropriate and timely to add our "two sheqels" as part of the tribute to them.

For all of you who could not attend the convention, we are featuring a pictorial story of people, places and events that took place. We even made the front cover of the West Broward Jewish Chronicle.

We are proud to feature in this

issue an in-depth study of the Pidyon Haben coins by Bernard Hoenig, as well as a variety of other interesting subjects from all corners of the world: Sidney Olson's Denmark and the Jews; Joseph Eidelberg's Japanese Connection; Eli Semmelman's Jewish Soviet Writer Ehrenbourg and French Biographer Andre Maurois; and Ed Baruch's Mexican Quetzacoatl. We believe this is the first time we have numismatically covered the world.

There are several "numisteries" in the "Letters to the Editor." Could you help?

Our next issue will highlight a major, in-depth study and medallic tribute to "Jewish War Veterans of the United States," by Dr. Uriel Paul Federbush. It should prove to be a most interesting.

Many thanks to *all* the contributors. Keep the flow of articles coming.

And a special note of thanks to Donna Sims for a diligent job in preparing the Club Bulletin. Donna, it's a real professional job.

Shalom,
Nathan Sobel, NLG
Editor

ISRAEL'S PIDYON HABEN COINAGE: THE TIMELESS COMMEMORATIVE

by D. Bernard Hoenig



They are not the most beautiful of Israel's commemoratives. Their designs cannot compare to many of the famous Anniversary coins—*The Return of the Exiles*, *Bar Mitzvah*, *Seafaring*, *Jerusalem Reunited* and so many others. And yet, no other coin in Israel's history has excited and captured the imagination of world Jewry as much as the Pidyon Haben coinage issued between 1970 and 1977.

Although classified as "commemoratives," they are in reality the ultimate trade coins, designed for actual religious use—the Redemption of the First Born Jewish Son from Temple service. As such, the minting of the Pidyon Haben series by the Bank of Israel was a touch of creative genius with overtones of religious inspiration. It has enhanced the practice of one of Judaism's oldest and most cherished traditions.

Ordained by G-d during the Exodus from Egypt, it has been continually observed by traditional Jews for more than 4,000 years. Nevertheless, despite its colorful pageantry and long-standing practice, the Pidyon Haben ceremony has also been one of the most misunderstood rituals, often castigated as sexist and

discriminatory, anachronistic and meaningless. It is restricted only to a naturally-born first male child; nor does the child qualify if the mother has a prior record of stillbirth or miscarriage or is the daughter of a *Cochain* or *Levite*. Its intended purpose is to obtain the release of the infant from Temple service—a particularly perplexing problem since the Temple was destroyed 2,011 years ago.

Nevertheless, a review of the Pidyon Haben's sources in the Torah reveals that, far from being empty and obsolete, the ritual is one of Judaism's most significant acts of faith and love. At its root is the episode of the Tenth plague which caused the death of Egypt's first-born sons immediately prior to the Israelite departure. As explained in Exodus (12:22, 23), but for G-d's intervention, that last terrifying plague would have affected the Israelite children, as well.

"...and ye shall take a bunch of hyssop and dip it into the blood of the Paschal lamb ... and strike the lintel and the two doorposts ... For the Lord will pass over the door and will not allow the Destroyer to come in unto your house to smite you."



Obverse



Reverse

1971 Pidyon Haben Coin

Thus miraculously spared, the Jewish first-born was “acquired” by G-d to serve as Priest and Aide in the Sanctuary. It was to be an eternal debt of gratitude, an acknowledgment of G-d’s special love for the B’chor, the first-born son.

*“...for on the day that I smote all the first-born of Egypt, I hal-
lowed unto Me all the first-born
of Israel.”*

In essence, then, the unique position of the male first-born was based upon those Biblical events and not as a result of any chauvinistic or male dominated ideology, as has often been suggested. Yet, if the ritual is designed to be a ceremony of consecration, then the act of redemption from Temple service seems to be an inconsistent concept—the simultaneous giving and taking back of a gift.

Within this contradiction, however, is a profound Judaic philosophy that emphasizes the importance of the family unit. Without the act of redemption, the first-born son would have been required to devote himself exclusively to the priesthood. G-d, however, desires no exclusive servitude from any man or woman. Even priests must lead normal lives—which include marriage and child-rearing.

In his treatise on the role of the first-born, the noted 19th century rabbinic scholar, Samson Raphael

Hirsch stated that “they were to be like all other sons—an integral and ultimate part of the ordinary family life . . . for it is not, indeed, in the Temple, but in the home where the calling is fulfilled in its truer, ultimate reality.”

In a larger sense, the Pidyon Haben celebrates the national redemption of the Israelites from bondage, no less than the Passover Seder or the eating of Matzos. It also constituted a bold challenge to those ancient religions which sanctified their first born children through human sacrifice—a practice vehemently condemned by Judaism. Thus, the Pidyon Haben ritual was a declaration of human dignity and worth, two ideals that are, unfortunately, still alien to many nations today.

Until the episode of ther Golden Calf—when the Jews rebelled and erected an idol made of gold—the first-born sons constituted the Israelite priesthood. Because of their active involvement in that rebellion, they were permanently replaced by the Levites in a mass redemption ceremony that signified the end of their religious leadership.

As related in the Torah (Numbers, 3) the proceeding was carried out with all of the ceremony of court-martialed officers being drummed out of the military. Israel’s first-born sons who were twenty years old and younger were designated by Moses

Obverse



Reverse



1972 Pidyon Haben Coin

Obverse



Reverse



1973 Pidyon Haben Coin

to represent the priestly class. They numbered 22,273 in contrast to the Levite contingency of 22,000 men. Since the exchange was to be on a one for one basis, Moses placed 22,000 "Levi" ballots into a box together with 273 enscribed with the words, "Five Shekalim." The first 22,000 first-born who drew the papers marked "Levi" were redeemed for the 22,000 Levites; those who picked "Five Shekalim" were exchanged for five silver pieces, duplicating their original Pidyon Haben ceremonies when they were thirty days old.

Because of its dramatic impact, this event is often erroneously believed to be the real source of the Pidyon Haben ritual. In fact, it was just a collateral episode that was actually unrelated to the religious rite commanded by G-d during the Exodus from Egypt.

The designation of *Five Shekalim* is derived from Chapter 27 of the

Book of Leviticus. An elaborate system was established to fix the amount of a *free-will offering* to the Sanctuary; i.e. where a person makes a contribution solely for personal or altruistic reasons. The determining factor was the donor's theoretical value on the labor market. For example, a man between the ages of 20 and 60 was "worth" fifty Shekels; a woman, thirty Shekels. Above 60 years, the valuation was fifteen Shekels for the male and ten for the female. The amount for children between one month old and five years old was five Shekels for a boy and three for a girl. Thus, the *Five Shekalim* for the Pidyon Haben.

While the ritual of the Pidyon Haben is still performed as it was so many centuries ago, its symbolic coinage has undergone significant changes that parallel the history of the Jewish people. Each of the Five Shekalim used during the Israelite

Obverse



Reverse



1974 Pidyon Haben Silver Coin

Obverse



Reverse



1976 Pidyon Haben Silver Coin

Following the Bar Kochba revolution in 132 C.E., no Jewish money existed until the rebirth of Israel 1,816 years later. Dispersed throughout the world, the Jewish people continued to perform the Redemption of the First Born Son with the silver currency of their strange, new lands. The use of such foreign coinage, however, constantly reminded them of their exiled plight. As a result, the ritual acquired an additional—and often tearful—meaning. It had now become a *ritual of hope, a prayer of return, the dream of redemption for all the Children of Israel.*

In many European communities, the local synagogue maintained a set of five silver coins for communal use. In the poorer shtetls, brass charity tokens, given as receipts for donations, were frequently utilized for the Pidyon Haben. But the most unusual ceremonial coins were the souvenirs struck by the Christian Church during the Middle Ages for sale to Holy Land Pilgrims. Bearing the Hebrew words, “Jerusalem the Holy” and depicting various Judaic

symbols, these silver or lead medallions were often resold by the gentile tourists to their Jewish neighbors, who mistakenly believed them to be genuine Judean Shekalim. Many of these “false Shekels”—as they are generally known today—were rooted in anti-semitism, intended to duplicate the *pieces of silver* received by Judas Iscariot when he allegedly betrayed Jesus. In truth, however, the Judas coins were actually the Phoenician Shekels of Tyre as the Judean Shekalim were not introduced until a half-century later.

With the United States having the largest Jewish population in the world, more first-born sons have probably been redeemed with Liberty-Head Silver dollars than with any other coin. But even those silver coins, with all of their symbols of freedom and democracy, have been poor substitutes for the *Five Silver Shekalim* mandated by the Torah. The longing for the *real thing* endured until finally, in 1970, the Bank of Israel issued its Pidyon Haben coinage—the first coins in history intended specifically for religious use.

Continued on page 22



Obverse



Reverse

1977 (Last) Pidyon Haben Coin

THE "PATCHA"

by Samuel Lachman, Haifa

The Israel 10 agorot coin of 1961 exists with a die variety, i.e. a dash over the end of Arabic letter "sin" in the word Israel in Arabic (fig. 1). The designation of this error as "Patcha" as mentioned in various catalogs, is incorrect.

The dash is an Arabic vocalisation sign for the vowel "a" and is called "fathā" (fig. 2).

The Arabic language does not have the letter "p". In Turkish and Persian the letter "p" is expressed by a letter quite different from the Arabic "f" (fig. 3).

The letter "h" in fathā is to be expressed in Latin characters with a dot below the "h" (according to the transliteration indicated by the Encyclop. of Islam), and pronounced like the Hebrew letter "Heth", and separate from the "t".

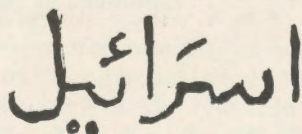


FIG. 1

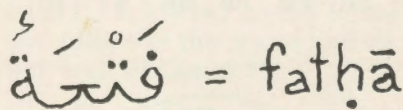


FIG. 2

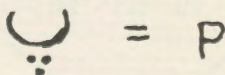


FIG. 3

FINAL MINTAGE FIGURES OF ISRAEL'S 1980 INDEPENDENCE DAY COMMEMORATIVE COIN ANNOUNCED

Jerusalem: Mr. Eliezer Shiloni, Managing Director of the Israel Government Coins and Medals Corporation, announced the following final mintage figures for the 32nd Independence Day Commemorative Coins "Peace":

20,205 Silver BU
12,918 Silver Proof
6,407 Gold Proof

The coin issue was offered only to subscribers of the Israel Government Coins and Medals Corporation, thus restricting its availability.

NEW 1981 MEDALS BY I.G.C.A.M.

A number of medals will be released by the Israel Government Coins and Medals Corp. in 1981. They are as follows:

1. *Religious Medals*; including medals of Christian, Moslem, and Samaritan holy places. (Six medals in this series in Bronze 59mm and silver 45 mm).

2. *Massada Medals*; several new Massada medals in silver and gold will be released. The design will be similar to the previous designs. The sizes however will be the same as the Family series. (Bar-Mitzvah. Bat-Mitzvah, wedding and Shema).

COIN COMMEMORATING THE HEBREW BOOK

The Israel Government Coins & Medals Corporation has informed the Book and Printing Centre that a new coin will be minted in honour of the Hebrew book and the Hebrew letter. The coin will be issued for Independence Day, May 5, 1981.

NUMISMATICS AND THE “JAPANESE CONNECTION”

By Joseph Eidelberg

The origin of the Japanese nation is shrouded in mystery: no one knows where they came from, and no one is certain about the date of their arrival at the island of Japan. Yet an examination of some Japanese traditions strongly points to the possibility that they are the descendants of the Ten Tribes of Israel, exiled by the Assyrians twenty-seven centuries ago—and lost. This possibility is enhanced by the existence of idiomatic Hebrew expressions in the Japanese language; the similarity of the Japanese “Kana” writing to the Hebrew alphabet; and the similarity of Shinto shrines to the ancient Hebrew tabernacle. All these similarities are of such a nature that they could hardly be attributed to coincidence, and the following are just a few examples.

One of the interesting idiomatic Hebrew expressions found in the Japanese language is related to travel to and from the capital. According to an ancient Hebrew tradition, people “go up” when they travel toward Jerusalem (the capital), and “go down” when they depart from it. The Japanese maintain the same tradition: they “ascend” when they travel toward Tokyo and descend when they depart from it. Another Hebrew expression found in the Japanese language is “kumotsu,” meaning “offering.” It seems to have derived from the Hebrew Biblical expression “komets,” meaning “a handful of offering.”

The similarity of the Japanese “Kana” characters to the Hebrew al-

Continued on page 13

GROUP A

	k	k	q	th	n	f	l	w	h	s	ts	,
Hebrew	ק	ך	ק	ת	נ	פ	ל	ו	ה	ש	צ	ו
Japanese	コ	ク	カ	ト	ノ	フ	レ	ワ	ハ	サ	ソ	ヒ
	ko	ku	ka	to	no	fu	re	wa	ha	sa	so	hi

GROUP B

	,	ts	sh	m	g	i	f	ri	lu
Hebrew	ו	צ	ש	מ	ג	י	פ	ר	ל
Japanese	ヒ	ス	シ	ミ	ク	イ	フ	リ	ル
	hi	su	shi	mi	ku	i	fu	ri	ru

FIG. 1

Group A shows Japanese characters which are almost identical with Hebrew letters, while group B shows Japanese characters written at a different inclination than the Hebrew characters.

Continued from page 12

phabet does not need explanation. Looking at the comparisons presented in Figure 1, one does not have to know either Japanese or Hebrew to see the resemblance.

We now come to the point at which an ancient Hebrew coin might help in solving one of the mysteries of Shinto shrines—the Torii.

Built of two perpendicular pillars connected at the top by two horizontal beams, the Torii gateway is an integral part of every Shinto shrine; yet neither its origin nor the meaning of the word “Tori” is known. However, since the general layout of Shinto shrines closely resembles the layout of the ancient Hebrew tabernacle, it is quite possible that the Torii is a vestige of the “Japanese connection” to the ancient Hebrews.

According to an ancient Hebrew tradition, “pillars” were always erected at the entrance to shrines. Josephus Flavius, a Hebrew historian of the first century of our era, in describing the tabernacle says that at the entrance

There was an opening of twenty cubits lengthwise [about thirty feet] where on the one side and on the other stood two shafts in imitation of pylons [gate pillars].

Several centuries later, when King Solomon built the temple in Jerusalem,

Also he made before the house two pillars of thirty and five cubits high (II Chr. 3:15).



An enlarged facsimile of the Bar Kokhba Coin (131-135 A.D.)



FIG. 2

A Japanese Torii at the entrance to the Grand Shrine of Ise.

And finally, the visual evidence that a Torii-like structure was an integral part of the Hebrew temple is presented by an ancient Hebrew coin.

In 131-135 A.D., during a revolt against the Romans, the leader of the uprising, Bar-Kokhba, succeeded in capturing Jerusalem. The liberation of the ancient capital of the Hebrews inspired great hopes of rebuilding the temple, which had been destroyed by the Romans sixty-five years earlier, and these hopes were expressed by striking national coins. The reverse of these coins bear a Hebrew inscription, in ancient characters, reading “Leherut Yerushalem,” meaning “to the liberation of

Continued on page 34



FIG. 3

ILYA GREGORIEWITCH EHRENBURG, JEWISH SOVIET WRITER.

By Eli Semmelman

Ilya Ehrenbourg was born in Kiev in 1891, the son of Jewish rich and assimilated parents.

When he was a gymnasist he was close to Revolutionary circles. In 1908 he was arrested for a few months. In the years 1904-1917 he lived mostly in Paris. In 1910 a group of his poems in the spirit of symbolism was published. He returned to Russia in 1917, and published anti Bolshevik poems and articles, of which its main issue was "Crucified Russia". After the Civil War he turned to the side of the victors. After the First World War he lived a few years in western Europe. In these years he published a few books in which he expressed the disappointment of the Russian public in the post 1914-1918 war and the Civil War. The books are: "The Thirteen Pipes", "The Love of Jenney Ney", "The Stormy Life of Lazik Rothmanetz" and "The Adventures of Chulio Chorano". In these books Ehrenbourg mocks the European and Soviet way of life. His best and most humane book of this period is his novel "The Life and Death of Nikolay Kurbov" in which he denounces the Soviet bureaucracy, its grey life and the insignificant conception of the great days of the Civil War. Most of his works from that period are forbidden in Russia today. With Stalin's victory Ehrenbourg became his main literary organ.

Ehrenbourg was in the Civil War in Spain in 1936. His impressions he described in his articles—compilation (no passant) "They will not pass" the motto of the Spanish leftists at that time. In 1941 he published his novel "The Fall of Paris"

in which he described the rotten French society for not attacking Germany, which was then an ally of Soviet Russia. In the war between Germany and Soviet Russia, Ehrenbourg expressed the hatred which the Russians felt towards Germany. In articles which he published in the Soviet army organ "The Red Star", (they were gathered later in a compilation with the name "The War") his familiar saying then was: "The best German is a dead German." In that time he did not exclude himself from the Jewish tragedy and he demonstrated and identified strongly as being Jewish. (In one of his articles he indicated himself as Eliahuh Ben-Chanah). But as soon as the attitude of the Soviet regime changed (at the end of 1948), he changed too. Ehrenbourg became in his articles, the herald of the renewal of the war of the Soviet regime against Zionism. Immediately after the war he tried to give an expression to the great elation of the Defense War of the Soviet Union in a broad epic novel "The Storm", which was written in the spirit that reigned in Russia in war

Continued on page 44



DENMARK & THE JEWS

by Sidney Olson

The collecting of coins, although somewhat of a science, can also have very romantic overtones. This article will deal with my introduction to the life of the Jews in Denmark, as well as Judaica coins that were minted in Denmark.

In the summer of 1980, my wife and I were spending some time in Copenhagen. We had the pleasure of spending a few days with a Jewish couple (Bernard & Margurithe Zimmer), who make their home not only in Copenhagen, but also in London. Through them we were introduced to the subject I will be dealing with. Bernard was born in Poland, grew up in Brooklyn, married his Danish wife, and they reside both in England and in Denmark. She was telling us that her family had lived in Denmark for over 300 years. Naturally my wife and I inquired as to how the Jews fared in Denmark. Whereupon she told us that Jews have been welcomed in Denmark since the early 17th Century. At this point Bernard her husband said, "Sidney, you are a coin collector, did you ever see a coin like this?" I looked at it and it was dated 1644, it was a Danish 4-Skilling coin. The obverse had a crest of King Christian IV who was

King at that time, but the reverse really jarred me.

The reverse had the Hebrew characters for the diety. Now a 17th Century European coin with the acknowledgement of Hebrew lettering is quite unusual. This intensified my appetite for further knowledge. Bernard's brief story of the history of the Jews got me very interested in pursuing the romance of this era.

Since I was so interested he made me a gift of this coin. He quite off handedly mentioned that there were other denominations in silver as well as a full series in gold.

Later that day while strolling down the Stroget, I wandered into a coin shop. When I questioned them about the rest of the series of these coins they said that the only one they had in stock was a Rigsthaler. This coin was not in such good shape but I decided I had better buy it anyway. I felt I was well into collecting Danish-Judaic coins. I further found out from this dealer that there were also a series of gold coins made almost identically. They consisted of a quarter Ducat, a half Ducat, a one Ducat and a double Ducat. These I was told are quite hard to get and are also quite expensive.



Obverse

FIG. 1
4 skilling



Reverse



Obv.

Rev.



FIG. 2
1 Rigsdaler

Since I have a habit of being very tenacious, as soon as returning back to the States I called a few dealers that could run across Danish coins in America and was told pretty much the same that I had learned in Copenhagen. Notwithstanding, as of the writing of this article, I have obtained the quarter Ducat, the one Ducat and the double Ducat. All of these are in exceedingly good condition. The five coins I have at present are photographed and are shown as Figure I as four Skillings, Figure 2—one Rigsdaler, Figure 3—quarter Ducat gold, Figure 4—one Ducat gold and Figure 5—the double Ducat in gold.

The only other specimen that I had seen in the past were in the Sir Isaac and Lady Wolfson museum at Hechal Shlomo in Jerusalem.

It is the writer's opinion that no Judaica collection should be without at least one example of these coins.

The romance involved with the history of Jews in Denmark is what makes these coins so germane to the history of Jews in Europe.

King Christian IV reigned in Denmark early in the 17th Century (1603-1648). He also had a Jewish Mint Master named Albert Dionus (Dennis).

Through his Mint Master on November 22nd, 1622 the King invited Jews to come and live in Denmark as equal citizens with the Danes. Thus this became the first Scandinavian country to permit Jews to engage in commerce, own property, and practice their professions. The first invitations were sent through Dionus to the Sephardic community in Amsterdam and Hamburg with the offer to complete religious and commercial privileges. From that point on it is an established fact that the Jews lived well in Denmark compared to many of the European countries.

In 1644 King Christian IV had decided to change the design of his coins and went into the series depicted here. Since Albert Dionus died in 1645, it is not known whether he minted these coins.

Of further note, King Christian IV during his reign created the Luther-



Obv.

Rev.



FIG. 3
Gold— $\frac{1}{4}$ Ducat



Obv.



Rev.

FIG. 4
1 Ducat (Gold)

an Church as his State Church. While creating the coat of arms for this Church he also included this Hebrew lettering in their crest.

The 19th Century was to the Danish Jews the period of great enlightenment. It was during this period that the Jewish population grew to approximately 4200. Also worthy of mention is that during the 19th Century there was a great start of assimilation of the Jews with the non-Jewish population.

The fabric of the Danish society included Jewish Noblemen, Bankers, to say nothing of the fact that a Jew was the Royal Jeweler to the Crown.

The census in 1921 of Jews was 6000, principally living in Copenhagen.

The Danish Kings and Queens throughout the past three and half Centuries have always been sympathetic to the Jews. In September, 1943, the Danes smuggled 7200 Jews in a three day period into Sweden. Count Bernadotte took over as the head of the Swedish Red Cross set-

ting these Jews in Sweden for the duration of the war. The cost of moving and taking care of the Jewish Refugees was approximately 12 million Crowns or Kroner. At that time it was equivalent to approximately 6 million dollars. The Jews themselves furnished 7 million Crowns and 5 million Crowns were raised by public contribution.

About 500 Jews were left behind and were harbored in many ways by the local gentry. The balance were transferred by the Germans to Theresienstadt. Theresienstadt was known as the showcase concentration camp. As a result less than 1% of the total Jewish population in Denmark perished in the Holocaust.

In the Spring of 1945, Count Bernadotte of Sweden together with the Swedish Red Cross brought all the Jews back to Denmark.

The foregoing is an extremely brief history of the Jews in Denmark but if one is interested in these Judaica subjects, they should be studied.

Continued on page 44



Obverse



Reverse

FIG. 5
2 Ducat (Gold)

Syngraphics

JUDAIC SYNGRAPHIC COLLECTORS ASSOCIATION PUBLISHED
VOLUME 1, NO. 1, on July 28, 1976. Arnold L. Shay, its first editor
showed its emblem designed by Jacob Hennenberg, of Cleveland,
Ohio. Its purpose follows:

"To promote, stimulate and advance the study of Judaic
Syngraphics ... ie Banknotes ... Palestine Mandate Israel, Turkey
(before 1918) and Egypt 1917-1927; Paper money/tokens ...
Jewish Concentration Camps, POW Camps, CHITS — Palestine,
Israel paper tokens, Kibbutz money etc. and any other related
paper material.

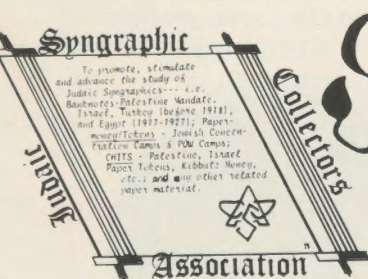
The first issue was 12 pages and original works were
utilized with photographs.

Franz Frankl was elected President and within six months
of its inception, this exciting organization had over 100 members.
Unfortunately, Franz's health deteriorated and he was forced to
resign. William Rosenblum, accepted the Presidency in May, 1977
and it became most difficult to carry on the impetus any longer. A
meeting was called in New York by Stanley Yulish, the treasurer,
and the members agreed to terminate. The last issue of Shtarot
was delivered and its epithet announced the event. Its remaining
funds were given to A.I.N.A.'s library fund.

Nat Sobel, Shekel editor, has consented to have a Syngraphic
section in this magazine, thus being J.S.C.A.'s legacy of continuity.
We are most pleased that J.S.C.A., a worthwhile organization, will
in effect continue to live thru the Judaic syngraphic writings
hereafter.

February 16, 1981

Stan Yulish



SH TAROT

Judaic Syngraphic Collectors Association

Official Quarterly Publication

P.O. Box 215, New Brunswick, N.J. 08903

THE PALESTINE WAR LOAN

by Franz Frankl

The Mandate Government did not make any provisions for Palestine War Loan Bearer Bonds of which there were four issues during 1944 to 1946. The 20 years, 1% Bearer Bonds were "... issued under and subject to the provisions of the War Loan (Bearer Bonds) Ordinance ..." This is the first sentence on the Face of the English/Arabic/Hebrew Certificate.

The First Issue of September 20, 1944, had on Face an attractive brown border against a light background. The Second Issue of April 3rd, 1945, had a green border—both issues were for 100,000 Bonds each. The Third Issue, lavender border against light background, came out May 15th, 1945. This was an issue of 300,000 Bonds "... under the provisions of the War Loan (Bearer Bonds) (No. 2) Ordinance 1945." The Fourth Issue, mauve border against ochre background, came out April 15th, 1946. By then the war was over, the 500,000 issue was not called War Loan anymore; it still was titled Fourth Issue "... under provisions of the Bearer Bond Ordinance 1946."

Palestine in 1944 was a prospering country, everybody was working. With the low denomination of ten Palestine pounds the bonds were selling well in Palestine and Transjordan. The Palestine Saving Service, Tel-Aviv, sold the bonds on a monthly installment basis. The down payment was One LP with 11 monthly installments of LP 1.125 each (1). The 1% interest rate was low, on the other hand the Bonds had drawing rights for amounts up to LP 5,000 (LP 10,000 for the Fourth Issue); the buyers on installment participated in any eventual drawing, even before the Bond was fully paid. Then came May 15, 1948; the British

left the country—the Government of Palestine did not exist any more. WHO was responsible for the redemption of the Bearer Bonds?

After early contacts with the Government of Britain about 'open' currency problems etc. the Government of Israel agreed to be responsible for the Bonds held by persons living within the borders of the State of Israel. Bearer Bonds have no names, any Post Office or Bank (approved institutions) could pay interest upon surrender of the due coupons. There also were Bondholders in Transjordan, Gazza and the Arab occupied part of former Palestine. In order to protect itself and the Bondholders the Government of Israel proclaimed that all Bonds should be 'registered' and stamped with a special stamp. The banks put a dated stamp 'Rashum' (Registered) on the Face of the Bonds. The illustrated Bond was stamped by Barclays Bank, Nazareth, with a dated English stamp.

Under the terms of Article 4 of the agreement dated 30th March 1950 between the Government of Britain and the Government of Israel all Bonds registered became the responsibility of Israel and all other Bonds the responsibility of Britain. As a result of the agreement the holders of registered Bonds were paid 1% against due coupons and redemption on eventual due date in Israeli Pounds.

The certificates 275x205 mm (the Fourth Issue slightly longer) look very nice. A Talon, 130 mm, with 20 coupons is below the text of the certificate; the Face of the Talon is printed in English only, the Arab/Hebrew translation is on the Back of the Talon. The six figure serial numbers were continued from series to

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GOVERNMENT OF PALESTINE

Bearer Bond

TEN POUNDS
L.P.10.

THIRD ISSUE

No 232474

THIS BOND is issued under, and is subject to, the provisions of the War Loan (Bearer Bonds) (No. 2), Ordinance 1915.

The redemption and interest moneys payable under the above Ordinance are a charge on the general revenues and assets of the Government of Palestine.

Particulars of redemption of Bonds and payment of interest are detailed overleaf.

استندت الدين التي تدفع على ممتلكات الحكومة التي تدفع على ممتلكات الحكومة
ان الاموال التي تدفع على ممتلكات الحكومة التي تدفع على ممتلكات الحكومة
والصندوق الذي تدفع على ممتلكات الحكومة التي تدفع على ممتلكات الحكومة
وقد ادرجنا على هذا السند التفاصيل

اندرت-خوب זו מוצאת לפי תוראות פקודת מלוות המלחמה
(אגרות-חוב למוכ"ז), (מס' 2), 1915, וכפופת להנה.
דמי הפד"ה והריבית, שישלמו לפי הפקודה הנ"ל יהיו שעבוד
על הכנסות הכלליות והאקטוב של ממשלת פלשתינה (א"י).
פרטי פד"ת של אגרות-החוב ותשלומי הריבית מפורטים מעבר לדף.

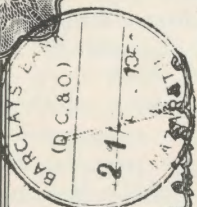
JERUSALEM, 15TH MAY 1945

Director of Public Debt

DIRECTOR OF BOND ISSUES

Secretary

ACTING FINANCIAL SECRETARY



צמחה פונטים

TERMS OF REDEMPTION, ETC.

Drawings by lot will take place in the months of January, April, July and October in each year commencing with July, 1946, and ending with April, 1966.

At each drawing by lot there will be drawn 123 tickets and the bonds bearing the same numbers as the tickets drawn will be redeemed for the sums respectively specified hereunder:—

At the drawings conducted in July	1 Bond @ £P. 10,000	At the drawings conducted in October, January and April	1 Bond @ £P. 5,000
	1 Bond @ £P. 2,000		1 Bond @ £P. 2,000
	1 Bond @ £P. 1,000		1 Bond @ £P. 1,000
	5 Bonds @ £P. 500 each		5 Bonds @ £P. 500 each
	15 Bonds @ £P. 250 each		15 Bonds @ £P. 250 each
	100 Bonds @ £P. 100 each		100 Bonds @ £P. 100 each

Provided that if at the time of any drawing the whole issue of 500,000 bonds has not been sold, the sums to be paid for the redemption of the several bonds heretofore specified will be reduced in accordance with subsection (2) of section 10 of the Bearer Bonds Ordinance, 1946.

Any person claiming any moneys in respect of any Bond drawn by lot must surrender the Bond, together with any relative interest coupons which are expressed to be payable on a day subsequent to the date on which the Bond was drawn by lot, to the Accountant General in Jerusalem on or after the fourteenth day following the notice in the Palestine Gazette announcing the results of the drawing at which the Bond was drawn.

This Bond if not drawn by lot will mature for redemption at par on the 15th April, 1966, and will be redeemed by the Accountant General on demand, on, or after, that date.

Sums paid for the redemption of Bonds are not chargeable income under the Income Tax Ordinance.

Interest at the rate of one per centum per annum is payable for each completed year and will be paid, on demand, on or after the 15th April, in each year, commencing with the year 1947, upon presentation of the relative interest coupon at any Post Office or approved institution and upon the surrender of such coupon for cancellation.

شروط الاستهلاك الخ...

يجري سحب الأرباح بالقرعة في شهر كانون الثاني وسبتمبر ولقد وتشرين الأول من كل سنة ابتداء من شهر كانون سنة ١٩٤٦ لغاية شهر نيسان سنة ١٩٦٦

٢ - تستحب ١٢٣ تذكرة في كل سحب بالقرعة ، وستسحب سندات الدين التي تحمل نفس الأرقام المخصصة في التذاكر المستحقة بالمبالغ المعينة تجاه كل منها أدناه .

سند واحد يبلغ ١٠٠٠٠ جنيه	سند واحد يبلغ ٢٠٠٠ جنيه	في السحب الذي
سند واحد يبلغ ٢٠٠٠ جنيه	سند واحد يبلغ ١٠٠٠ جنيه	يجري في كانون
٥ سندات تبلغ ٥٠٠ جنيه	٥ سندات تبلغ ٢٥٠ جنيه	الأول وكانون الثاني
١٥ سندا تبلغ ٢٥٠ جنيه	١٥ سندا تبلغ ١٠٠ جنيه	وسبتمبر
١٠٠ سند يبلغ ١٠٠ جنيه	١٠٠ سند يبلغ ١٠٠ جنيه	

وستسحب في ذلك اية اذات لم يكن قد تم مع كامل الاصدارية ايامه ٥٠٠٠٠٠٠ سنة في الوقت الذي يجري فيه السحب تخضع النتائج التي تدفع لاستهلاك مختلف سندات الدين المشتراة اذلا، وما لتصرف (٢٠) في ائدة الخسائر من قانون سندات الدين التي تدفع لحظتها لسنة ١٩٤٦

٣ - يترتب على كل شخص مطالب ببلغ من المال اذ ان سنة من سحب بالقرعة في صفة السحب التي سلم السند مع قسائم (كوبون) ائدة المستحقة له التي تاريخ دفعها في يوم في تاريخ سحب السند بالقرعة ، في الحساب العام بالحدس ، في اليوم الرابع عشر الذي في التاريخ الذي يشير فيه اعلان نتائج السحب في الوقائع الفلسطينية ، أو بعد ذلك التاريخ

٤ - اذا لم يسحب هذا السند بالقرعة يستحق استهلاكه ، في ائدة الاسماء ، في اليوم الخامس عشر من شهر نيسان سنة ١٩٦٦ ، ويؤول الحاصل العام باستهلاكه ، لدى الطلب في وقت التاريخ أو بعده

٥ - اذ النتائج التي تدفع لاستهلاك سندات الدين لا تعتبر رجلا حسنا لفرضية بخص قانون صيرورة الدخل

٦ - يستحق عائد ، سواء تم عمل واحد في ائدة في كل سنة كاملة ، وتدفع هذه العائدات ، لدى الطلب ، في اليوم الخامس عشر من شهر نيسان من كل سنة أو بعده ابتداء من سنة ١٩٤٧ ، وذلك لدى ايراد عديمة (كوبون) ائدة المستحقة بالحدس التي في مكتب براد أو مؤسسة موافق عليها ، وتسلم تلك الحصة لائحتها

תנאי הפדיוה וכר.

הגרלה תערבבה בחדישי תואר . אפריל . יולי ואוקטובר כדי שנה בשנת החל מיולי 1946 . וכלה באפריל 1966 .

בגרלות אחת בסך 10,000 ש"ח	בגרלות אחת בסך 2,000 ש"ח	בגרלות אחת בסך 1,000 ש"ח	בגרלות אחת בסך 500 ש"ח כאריא	בגרלות אחת בסך 250 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא
בגרלות אחת בסך 2,000 ש"ח	בגרלות אחת בסך 1,000 ש"ח	בגרלות אחת בסך 500 ש"ח כאריא	בגרלות אחת בסך 250 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא
בגרלות אחת בסך 1,000 ש"ח	בגרלות אחת בסך 500 ש"ח כאריא	בגרלות אחת בסך 250 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא
בגרלות אחת בסך 500 ש"ח כאריא	בגרלות אחת בסך 250 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא
בגרלות אחת בסך 250 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא
בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא	בגרלות אחת בסך 100 ש"ח כאריא

בתנאי שאם בזמן עריכת הגרלה כלשהי לא תהיה כל הכמות 500,000 אגרות החוב שנקבעה בתקנות המסמכים המסדיתים בבחינת החל מיולי 1946 . וכלה באפריל 1966 .

1 . כל אדם המונע בסכום כלשהו על כל אגרות חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

2 . כל אדם שמונע כל אגרת חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

3 . כל אדם שמונע כל אגרת חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

4 . כל אדם שמונע כל אגרת חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

5 . כל אדם שמונע כל אגרת חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

6 . כל אדם שמונע כל אגרת חוב שקבלה בגרלה , חייב לפדות את אגרות החוב , ביום 15 באפריל , מיום שהתפרסמה בשמותיה הרשמי

Continued from page 19

series. Before printing the Back the certificates were turned 90 degrees to the right, thus giving more space. Terms of redemption, schedules of drawings are given in detail on the Back in English/Arabic/Hebrew. The writer never saw a certificate with a complete Talon, at least the No. 1 Coupon was missing. This is the usual space where the name of the printer is given. From various similarities and the look of them the certificates were printed in Jerusalem.

The Israeli Bondholders were paid in Israeli Pounds at the rate of one IP for one LP. In July 1952 the Government of Britain decided to redeem the Bonds for which it was responsible, including attached interest coupons up to that date. Such Bonds and coupons bearing dates *before*

July 1952 are still being redeemed in London. The supply of the Bonds is extremely tight. In the 1950's ten English Pounds were a lot of money, more so for the Arabs, many of whom had left Palestine. There too were some former British employees of the Mandate Power who grabbed the chance to get rid of an investment paying 1%. Probably all the unregistered Bonds were redeemed. Israel in the middle 1960's, the due date of the Bearer Bonds, was in the throgs of an ever increasing inflation—the Bonds were either redeemed or discarded. Collecting of Bonds and Shares came to its fore only about two years ago . . . the writer had great difficulties in obtaining one Bond of each series issued.

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Continued from page 10

Composed of 23.4 grams of pure silver in compliance with rabbinic law, each coin is actual legal tender and has a nominal value of ten lirot (subsequently increased in 1975 to twenty-five lirot). The predominant design is a stylized Ten Commandments behind the Hebrew inscription, "*All the first-born of thy sons shalt thou redeem.*" Beneath this phrase, also in Hebrew, are the words, "*Pidyon Haben Coin.*"

Between 1973 and 1975, the commemorative's styling was modified to illustrate a tray filled with five ancient Shekalim. The 1976 and 1977 issues were again changed to depict a star-shaped design composed of the pomegranate flowers

that appeared on those original Shekalim.

In 1977, after more than 600,000 Pidyon Haben commemoratives had been minted, the Government of Israel decided to discontinue the series. The coins, nevertheless, are readily available from world-wide dealers at prices ranging between \$20.00 and \$40.00, assuring a continuous supply to enhance the Pidyon Haben ritual for many years to come. Most numismatists, however, are hoping that, with the reinstatement of the Shekel standard, the Bank of Israel will reissue the Pidyon Haben coinage with the Shekel denomination, thus truly completing the cycle that began in the Sinai 4,000 years ago.

Support AINA

GREATER MIAMI BEACH COIN CONVENTION a Grand AINAffair

Photos by Moe Weinschel and Michael Druck



The Deauville Hotel



The Ribbon Cutting Ceremony



The Bourse Floor with 207 dealers

*Educational
Forum*

A full house



*The Speakers:
Moris Bram presents
plaques to speakers Don
Kagin and Harry Forman,
and moderator Stanley
Yulish*

THE BANQUET SPEAKERS



N. Hacohen
IGCAM Director (N.A.)



M. Bram
AINA Pres.



S. Olson
M.C.



G. Hatie
ANA Pres.



J. Pittman
Ex ANA Pres.



THE BANQUET



THE EXHIBITORS



N. Sobel presents life membership cards to M. Bram (R.) and N. Hacohen (L.)



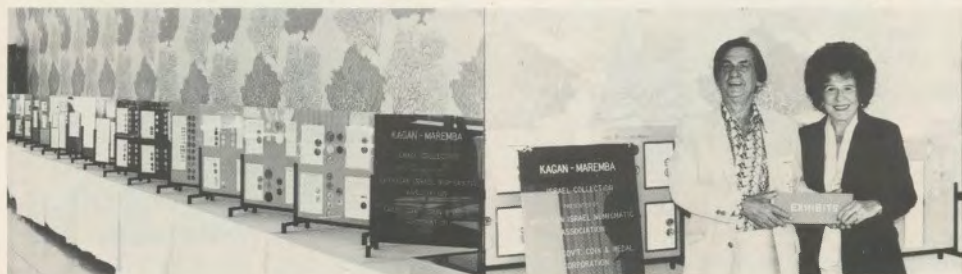
Sidney Olson, winner Best-in-show award



A view from the top . . .

The Bram's are hosting, to everybody's enjoyment.

Lena Bram, Cindy Weinstein, Jan Weinstein Scene from balcony



The Kagan Maremba Exhibit and the Chairpersons

How I became a collector

EVOLUTION OF A NUMISNUT

Max Vlotkoffsky

Chapter One

Now is a good opportunity . . . if any of you have to make a phone call . . . or go to the powder-room. I am going to bore you with the events which lured me into this ridiculous hobby of Numismatics. I have no rare coins to display . . . I have no fantastic exhibit to amaze you with . . . so if you have something else to do . . . now is the time.

My dear wife controls the purse in our house . . . I get an allowance. I do not smoke . . . I do not drink . . . I do not play the horses . . . My only *admittable* vice is Pinochle. Therefore, I usually saved most of my allowance. Inevitably, an accumulation of unused allowance lay on my dresser . . . and just as inevitably at these times of plenty, my dear wife always had a financial emergency . . . and good-bye to my plenty.

Chapter Two

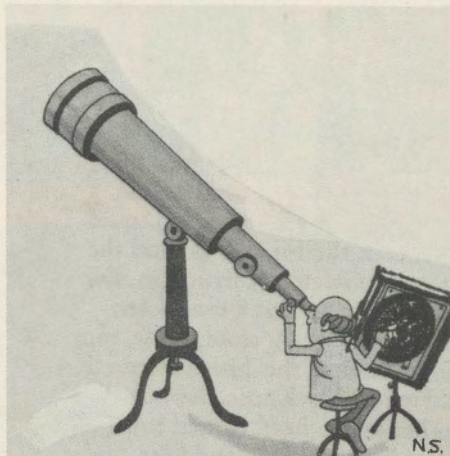
Now it came to pass, after one of my pinochle sessions, I ended up with all the change in the game. When I arrived home I dumped all the coins into a jewel box on my dresser . . . my dear wife came into the room and announced one of her periodic 'emergencies'. Sorry sez I, no surplus . . . the little woman sniffed twice and headed straight for the change in the jewel box . . . hold on honey, sez I, those are coins which I am saving. *Believe me . . . that statement just popped out without any forethought . . . it had never entered my head to become a collector . . . and to my surprise, without another word she walked away . . . OH! sez I . . . this is a great gimmick . . . henceforth, I converted all my excess allowance into coin . . . and into the box it went.*

Chapter Three

On numerous occasions I had noticed one of my co-workers scanning coins with a magnifying glass, and checking them in a book. I got him to buy me a book . . . this was FELL'S revised edition of 1946 . . . then I graduated to the well-known RED-BOOK . . . and that was the beginning . . . especially when I found among my accumulation . . . which by this time was almost a gallon jarful . . . I repeat, I found several goodies. Through my collector friend I learned about the A.N.A. and joined . . . through the A.N.A. Club Directory I learned about the BROOKLYN COIN CLUB and joined. These were the best two joints I ever Joined.

Chapter Four

Prior to my collecting activities . . . I never worked any overtime . . . now that the BUG had bitten me, I needed Money . . . to buy coins and to subscribe to Numismatic periodicals . . . I found this could not be accomplished on my allowance . . . so now . . . to feed this monster hobby, I



Wow! What a perfect shape for a medal . . .

worked on my days off, and worked as much overtime as I could wheedle out of my supervisor . . . also I made a deal with my wife that all overtime monies goes for my collection.

Chapter Five

That wasn't as easy as it sounds . . . it took much time, and lots of bribery . . . in the form of gold-coins for Milady's charm bracelet . . . a large gold coin on a chain around Milay's lovely throat . . . and then she dicovered the best . . . "**Conventions**". Without knowing a thing about coins . . . my wife became a most enthusiastic Convention-goer.

Last Chapter—and Best

Prior to my Numismatic activities, we never got any further out of New York than Jersey. Now for almost 4 years we have attended at least two conventions each year . . . from Can-

ada to Mexico and from coast to coast. We have seen places and done things which . . . but for my interest in Numismatics . . . would never have been accomplished. So . . . you see . . . even though I do not possess any great rarities . . . or valuable individual coins . . . in my own humble way I have accumulated a satisfactory, diversified collection . . . and I derive just as much pleasure from my hobby as the owner of a prize-winning collection . . . and my pride is greater . . . because I did it the hard way. I try to encourage youngsters to join the hobby . . . even if it's only a penny album. I have converted a number of adults to Numismatics . . . and if I had to do it all over again . . . well . . . I'd work more overtime!! I sure hope you weren't too bored with my Numismatic tale . . . and this is the end of my tail.

Thank You For "Listening"

MORE ON EINSTEIN



A variety of Einsteiniana medals depicting the achievements of the Genius.

QUETZALCÓATL— THE CURSE OF MONTEZUMA

By Edward Baruch



In July of 1973, the Banco de Mexico released a beautiful Twenty Peso Note. For the first time, the head of Quetzalcóatl (pronounced Ketzl-Kotl) as well as Quetzalcóatl's Temple was shown on Mexico's currency. In 1979, a joint numismatic venture by Mexico and Israel produced the gold, silver and bronze medals that highlighted the Israel-Mexico Numismatic Exhibition held in Jerusalem and Mexico City. In 1980, Mexico again released a five peso coin with Quetzalcóatl on it.

The story of this deity is of enormous importance in Mexico's past and development. But before dwelling into the mythical aspect of Quetzalcóatl, let us be transported to the fourteenth century: it was then that one of the most portentous meetings in human history took place. The exact date was November 8, 1519 on

the site of what is today Mexico City: the Spanish conqueror Hernan Cortes faced the emperor of the Aztecs, Montezuma (Moctezuma in Aztec). The overlord of one of the great American civilizations greeted the rough adventurer from medieval Europe with words that take our breath away, even today, for they contained the seed of the downfall of the Aztec empire. The Spanish historian Salvador de Madariaga records the speech in his biography of Cortés as follows: "O lord and master, welcome hither. You have made your way to your country, to your people and to your Mexican house. You have come to ascend your throne and to occupy your seat. This is your house, here are your palaces. Take them and rest in them." A proud ruler conscious of his own might here placed all his power, not ex-

THE MEXICO-ISRAEL MEDAL BANCO DE MEXICO S.A.



Metal	Gold 900 (21.4K)	Gold 900 (21.4K)	Silver 925 (Sterling)	Bronze
Diameter	38 mm	30 mm	40 mm	59 mm
Weight	34.6 g	17.3 g	33.6 g	100 g
Pure metal contents	One troy ounce	Half troy ounce	One troy ounce	—
Mint	Casa de Moneda, Mexico City	Government Mint, Jerusalem	Casa de Moneda, Mexico City	Emanograph Israel Ltd.
Maximum mintage	2,050	2,750	4,000	—

cluding his own life, in the hands of a warrior who had come over the sea and fallen upon his country. There was no resistance of any kind. Why not? Why did the warlike Aztecs yield without a fight to the band of conquistadores to whom they were a thousand times superior in numbers?

Montezuma greeted the Spaniards as long-awaited guests. Ever since they had landed on the coast he had had their progress observed by his own scouts, and had prepared himself, vacillating between doubt and belief, for their arrival in Tenochtitlan, his capital city on the Lake of Mexico. His preparations, however, were not for a war against foreign invaders, but rather sessions of concentrated philosophical and religious meditation on the forthcoming event. Montezuma and his whole empire were awaiting the return of a god—just as today's orthodox Jews await the Messiah—and that is why they fell under the spell of the Spanish attackers.

To Montezuma, Cortés was Quetzalcóatl returning home, the god whom the Mexicans imagined as a plumed serpent and who many, many years before had left his children, bound for the east. A prophecy passed down for centuries said that he would one day arrive by sea from the rising sun. And it was from there, after all, that these bearded men had come in their strange ships. The thunder of their cannon drove out the Indians' last doubts about the divinity of the new arrivals.

A cruel and tragic error thus initiated the downfall of the Aztec empire. Quetzalcóatl, the saviour the Indians had once driven out, was to take terrible revenge.

It is astonishing that this confrontation of two worlds, symbolized by the meeting of the Aztec emperor and the conquistador, should have left so few traces in literature and

philosophy in Mexico; for the fateful hour of Montezuma, the 8th of November 1519, hardly has any parallel in terms of human and historical dramatic force. Seldom has the course of history depended so completely on the action of a few individuals. Even historical scholarship seems to capitulate before the riddle of Montezuma standing there as though paralysed, like a mouse mesmerized by a snake, in this case the reincarnation of the snake-god Quetzalcóatl. How is the historian to come to terms with a myth that had the power to immobilize a whole empire? Is there really any "history" of Quetzalcóatl as there is of Genesis, or the expansion and influence of the Christian legend? Or is it of no real interest because it led to the death and downfall of its believers and therefore had no historical sequel? Quetzalcóatl against Christ, Aztec priests against Christian missionaries—history records who won, but history is always written by the victors.

But, among the priests that accompanied the conquistadores there were, in Mexico as in Peru, a few exceptions to the rule. They attempted to wrest the historical writings of the Aztecs and the Maya from the all-consuming fire of missionary zeal, or they at least managed to learn something about the history, culture and religion of the subdued peoples from knowledgeable informers and to write it down for posterity.

Some facts and beliefs relating to the legendary figure or the mythological being Quetzalcóatl have thus been preserved, like in the Codex Chimalpopoca, in the Codex Borgia and above all in the "Historia de las Cosas de la Nueva España" by Fray Bernardino de Sahagun.

What is known about Quetzalcóatl, perhaps the greatest deity in Mexican mythology, is at best sketchy, and even for the Mexicans

themselves it represents an unsolved mystery of a long extinct culture. Quetzalcóatl was the great deity of the Toltec people who dominated large areas of Mexico and Central America before the Aztecs, from about the sixth to the twelfth century AD. The capital of the Toltec empire was Tula, the remains of which are still to be seen about 80 kilometers north of Mexico City.

Tula was destroyed about the middle of the twelfth century, probably by enemy troops from a neighbouring land. As god of the Toltecs, Quetzalcóatl was a sublime being. But there are sources that also suggest that he must have been a historical figure, for just before AD 900 there was a Toltec king called Topiltzin who claimed for himself the title of Quetzalcóatl. And here we take the version that President Lopez Portillo, now head of the Mexican people, writes about in his book "Quetzalcóatl, A Myth"—in that a king called Topiltzin was overthrown by a party of warriors about 987 and had to flee from Tula to Tlapallan, the Red Land in the East. The story of this flight is also supported by Maya sources, according to which a warlord from the west invaded Yucatan and founded the town of Chichen Itza in about 987. The architecture of Chichen Itza in fact reveals very marked Toltec influences. The Toltec and Maya

versions correspond completely, not only as regards the exact date of the flight from Tula and arrival in Yucatan, but also the departure over the sea to the east and the arrival from the west, also fit in quite logically. The case accordingly seems clear. Quetzalcóatl left Tula after his defeat and founded a new empire among the Maya, who never ceased to regard the newcomers as intruders, as the sources relating to the foundation of Chichen Itza reveal.

Quetzalcóatl is accepted by the Toltecs. They venerate him because they regard his arrival to be a miracle. He overthrows their old gods. "You are powerful!" the old men cried. "You destroyed our god! You brought wind and then water! We no longer have a god. Stay with us. You will be the new god." But Quetzalcóatl does not want to be a god, is not desirous of blood sacrifices. He only wants to teach them how to till the land, take care of the water and plant cotton, to be builders and artisans.

Quetzalcóatl is the great culture-bringer of the Toltecs. Under his leadership they become a rich and mighty people and also dominate their neighbours. But as their power and their wealth increase, the Toltecs become comfort-loving, and recruit their laborers from neighbouring states. So the Toltecs grow to be

Continued on page 35



Mexican 20 pesos

EMERGENCY SMALL CHANGE PAPER TOKENS: By Sylvia Haffner

Continued from a previous issue of
THE SHEKEL Vol. XIII no. 5 pg. 24



PLATE III



אם לא תשתמש בתו זה - תמורתו
תרופה ל...מגן דוד אדום, חיסה

Nº 22166

סדרה 78

7b



אם לא תשתמש בתו זה - תמורתו
תרופה ל...מגן דוד אדום, חיסה

Nº 4332

סדרה 9

7c



אם לא תשתמש בתו זה - תמורתו
תרופה ל...מגן דוד אדום, חיסה

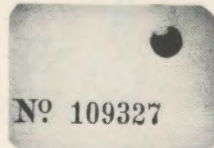
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סדרה 23

8



9



9a



10



10a



10b



10c

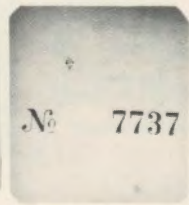


PLATE IV

מגן דוד אדום ירושלים



5 פרוטות

בשרותי המספר

סדרה ב'

Nº 67259

פתק שהולך לאבוד
הכנסותיו קודש
למגן דוד אדום ירושלים

סדרה יב

Nº 5906

פתק שהולך לאבוד
הכנסותיו קודש
למגן דוד אדום ירושלים

סדרה ג'

11761 *

פתק שהולך לאבוד
הכנסותיו קודש
למגן דוד אדום ירושלים

10d



Nº 99591

Nº 63671

963394

Nº 358753

12

11-#2 reverse

11a



11-#1 reverse



12a

389269 *

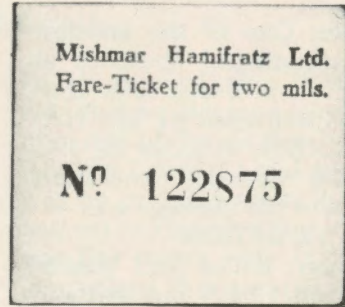
56639 *

סריה ה'

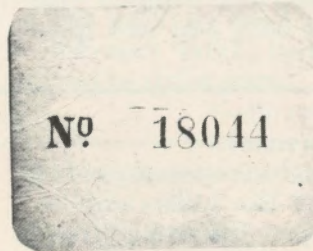


13

PLATE V



14



15



16



16a



16b



TRADITION

by N. Hacoheh

Editors Note: One of the shortest and most meaningful speeches at the Greater Miami Beach Coin Convention was delivered by Mr. NAHUM HACHOEN, Director of I.G.-C.A.M.-North America. It was short and sweet, and the message was—

TRADITION

Mr. Chairman, ladies and gentlemen. Tradition, this is our way—to survive, to preserve, to improve.

We minted coins in Jerusalem 19 centuries ago. We mint them there today. We keep the tradition. We commemorate both past and present.

Continued from page 13

Jerusalem,” and the obverse bears a design of Torii-like pillars symbolizing the temple. The word “Torii” derived apparently from the Aramaic word “taraa”—meaning “gate.” Joseph Eidelberg has written a book titled *The Japanese and the Ten Lost Tribes of Israel*, in which he claims that the Japanese are historically related to the Hebrews. The book has been published in Israel by The Sycamore Press, P.O. Box 835, Givatayim. 167 pages, hard cover, \$6.95.

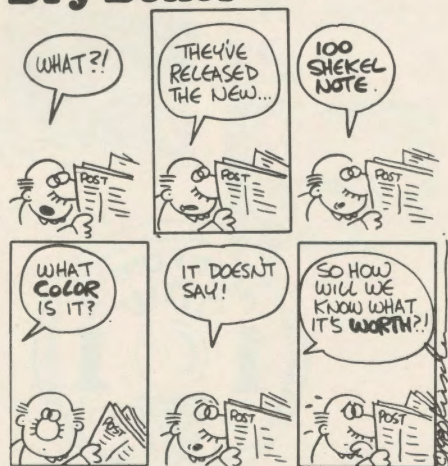
When digging in Jerusalem, tens of thousands of ancient coins have been found. Each tells a story. Each is an undisputed record. All of them corroborate one fact—OUR HERITAGE.

Tradition—we still record our story through numismatics. Those of you who collect our coins and medals know it. It's an exciting experience.

We appreciate your devotion, the steady support by the finest group I know—A.I.N.A.

By now, it's a TRADITION. Keep it, cherish it, grow!

Dry Bones



ISRAEL COIN MARKET JAN. 1981

	Shekels	Dollars
Herzl	2,827	425
Weizmann	8,730	1,300
Bank of Israel	4,350	650
Bank of Israel	23,000	3,500
Victory	7,000	1,050
Jerusalem	4,2000	630
Shalom	4,000	595
Let My People Go	7,500	1,125
Ben-Gurion	4,050	610
Bonds	3,075	460
30th Anniversary	2,300	345
Peace with Egypt	3,950	595
Jabotinsky	4,950	745

Reprinted from Jerusalem Post with permission.

Dry Bones



THE 1974 ALL COPPER ONE LIRA

by Edward Baruch

In the Israeli numismatic field, like in any other such hobby, we find that errors in coins, banknotes and medals occur with a frequency that makes them just about a notch above the ordinary. In my own collection, I happen to own a CU 1955 five-lirot Israeli Bank Note with the top serial number 356962 while the bottom reads 356963. Such errors happen in about every denomination from time to time and are explainable.

However, during my stay at the Greater Miami Coin Convention last January I had the opportunity to meet Neil Policow, from Pittsburgh,

Pa. He showed me a 1974 One Lira coin that he obtained some time ago from one of the auction houses. The moment I saw it I realized that this was no ordinary error. It was a 100 percent copper planchet. The regular one lira comes only in 75 percent copper and 25 percent nickel. I knew right away that this piece was quite rare and possibly one of a kind, since in my eighteen years of collecting Israel and Judaica I never came across such an error, voluntary or involuntary, on the part of those assigned to strike them.

Continued on page 36

Continued from page 30

proud and ruthless exploiters, and the foreign workers and slaves begin to complain; Quetzalcóatl espouses their cause and the Toltecs turn against him. Finally, the oppressed workers revolt and are brutally suppressed in spite of the objections of Quetzalcóatl, and he himself is thrown into prison.

But a grave drought ensues, and the people need Quetzalcóatl once more, but to no avail. And on the fortieth day of Quetzalcóatl's fasting, thick clouds came and the sky rumbled with thunder. And it rained, and rained, and rained. By then it was too late to hold up the workings of fate. The Toltecs had forgotten the arts of war while they had been living in plenty, and their arrogance had gained them the hatred of a neighbouring people, the Chichimecs. So they attack and destroy Tula, taking its enormous wealth and finally overthrowing the Toltec empire. And the aged Quetzalcóatl, who has been unable to ward off his defeat, leaves Tula.

Before leaving, Quetzalcóatl deliv-

ers his great prophecy: "Listen, listen! And afterwards proclaim it in the land, because my return to the earth concerns the people. I shall return! I shall return! I love this alien land, where I have lived, sinned, and redeemed myself for fifty-two years. I shall return! My brothers will come! Listen! Listen! The kings will be vassals! Slaves will not exist! Your gods have crumbled! You have worshipped them without hope."

Here the myth ends and history begins, the history of Mexico. But without Quetzalcóatl and the ancient Indian, modern Mexico would not exist. In the Mexican coat of arms an eagle holds a snake in its right talon: the Plumed Serpent, Quetzalcóatl.

The plumed serpent reproduced on the Israel-Mexico medal was taken from a design by Reyes Santana, designer and engraver at the Bank-note Printing Works of the Banco de Mexico. The design reproduces two elements from pre-Hispanic art. One of these is the ornamental fretwork, the other the figure of Quetzalcóatl, one of the major deities in Mexican mythology.

Continued from page 35

From the information gleaned and supplied by Mr. Policow, this coin was originally thought to be counterfeit. Consequently it was examined by both the Israel Government Coins & Medals Corporation as well as by the Israeli police authorities, and found to be a perfectly genuine coin, but struck in the wrong metal. Mr. Policow received the copper one lira together with the Israeli police certification letter and the ion bombardment graph showing the metallic composition of the coin.

I would like to have readers of "The Shekel" write to its Editor for additional details, in case other specimens in this category exist. I have examined the coin very careful-

ly, and based on my experience and comparison with similar one lira released by the IGCAMC, found the striking to be one hundred percent genuine.



מסמך הארצות/אגף החקירות
השולח לזיהוי פלילי

ירושלים, כב' כסלו תש"מ
12.12.79

זב/09 - 6689/79 - 32574

מסמך מפקדת המחנה

דו"ח בדיקה

הנדון : בדיקת מוצגים

סמוכין: מזכר ט- 5.12.79

המוצג לבדיקה:

שתי מטבעות בנות לירה אחת, תשל"ד

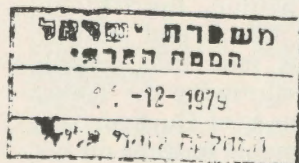
הבדיקה הנדרשת:

בדיקת הרכב המטבעות הנ"ל.

ממצאי הבדיקות:

במטבעות הנ"ל היחס בין נחושת לניקל הינו כ- 10:1
בעוד שבמטבעות אמיתיים היחס הינו כ- 2:1.

נחום אדן, רפ"ק



Official document from the testing laboratory of the Israeli Police Department Headquarters, confirming that the copper to nickel content is 10:1 ratio. True coins have a ratio of 2:1.

משרד המשפטים
מספר הדבר
71-12-4973
ג. חקירה פלילית

HIGH
COPPER
CONTENT
COIN

A Polygraph taken at the National Police Headquarters of the State of Israel, on Dec. 12, 1979, indicates a high copper content.

Regular Coin

Si
Al
Fe

הג' 1359

COINTRAVERSY

Editor's Note: The following two articles appeared in the Feb. 3, 1981-World Coin News. These articles on two separate controversial subjects will undoubtedly make your blood boil, and evoke a bitter taste. We bring these to your attention, information & reaction. We hope to hear from as many of you as possible. These articles have been reprinted with permission.

MEDAL GOADS ISRAEL GOVT.

An official protest has been lodged with the government of Egypt by Eliahu Ben-Elissar, Israeli ambassador at Cairo, over the issuance of a government medal with eyelet intended for wear.

The medal depicts an advancing Egyptian soldier stepping on a Star of David, the six-pointed emblem of the state of Israel and of world Jewry.

The silver medal was presented to honored guests who viewed the Oct. 6, 1980 military parade marking seven years since the 1973 Yom Kippur War, and the protest was lodged early in January, according to the newspaper *Yediot Aharonot* of Tel Aviv.

The medal depicts an Egyptian soldier cocking his rifle and advancing at a run three-quarters right over the Magen David (Star of David), after advancing over bomb fragments and a destroyed Israeli tank. The inscriptions are in Arabic, official language of Egypt.

Originally designed as a keychain ornament, the silver medal was distributed to foreign ambassadors and military attaches serving in Cairo, as well as the parade guests. Dr. Ben-Elissar arrived late at the Oct. 6 ceremony, and as Israel does not have a military attache in Cairo, no medal was received officially by any Israeli representative, the newspaper reported.

A top diplomat of a Western embassy in Cairo described the medal to a correspondent for the newspaper.

Continued on page 40

HITLER RESURGENCE SEEN

by Avi Raz

(From *Ma'ariv*, the Tel Aviv daily newspaper, Nov. 30, 1980. Translated from the Hebrew by Yosef Sa'ar, Elat, Israel).

Thirty-five years after the collapse of Nazi Germany, a commemorative medal has been issued in Austria—birthplace of the Fuehrer. The medal is being sold openly to all comers at official currency exchange offices.

The silver-plated medal is sold for only 35 Austrian schilling (about U.S. \$2.52). The year of mintage is not indicated on the medal, but it appears to be new, struck only recently.

On one side is the effigy of the Fuehrer and the inscription ADOLF HITLER 1889-1945. On the reverse is the Nazi symbol—an eagle bearing the swastika and the legend EINE VOLK, EINE REICHE, EINE FUHRER (One people, one empire, one leader).

The circulation of this commemorative medal was discovered, by accident, by an Israeli, Harry Senzki, a resident of Netanya. About a month ago he was traveling on the road from Innsbruck (Austria) to Verona (Italy) and about 15 to 20 kilometers before the Italian border stopped at an official exchange office (*wechselstube*).

Senzki told *Ma'ariv*, "Someone who entered after me turned to the clerk, 'An Adolf Hitler medal, please.' The clerk immediately

Continued on page 44

THE MILL STREET SYNAGOGUE

by Fred Bertram

*"... in every place where I
cause My name to be men-
tioned I will come unto thee
and bless thee."*

—Exodus 20:21

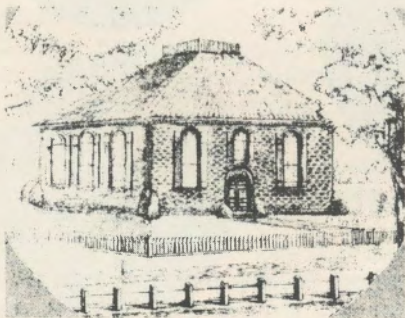
On the seventh day of Passover, April 8, 1730, there was consecrated on Mill Street in colonial New York, the first synagogue designed and built in continental North America. The modest and simple house of worship, 35 feet square and only 21 feet in height, "set back from the street in its own little courtyard," stood out as a symbol of spiritual liberty achieved in a new land. As the congregants plodded to Sabbath morning services through the ever-present mud and dust of Mill Street, still early in the history of colonial America, they had reason for deep and abiding satisfaction. From the September day in 1654 when the founding fathers had stepped ashore at Dutch New Amsterdam, the small band of Jews struggled relentlessly and steadfastly for freedom of public worship. Since the 1650's they had conducted services in private rooms or rented quarters. Now they were holding services in a publicly-recognized synagogue of their own building, a right never again questioned. For most of the period, no Sabbath

morning service had to be curtailed through lack of the religious quorum of ten, despite blizzard, storm and epidemic.

Thus the little synagogue on Mill Street served the "remnant of Israel," which is the meaning of "Shearith Israel," as the congregation had become known by 1728. Six months after the consecration, a sukkah (harvest booth) was built in the yard in the rear of the synagogue. A mikveh (ritual bath) was soon added. The spring which powered the mill of Mill Street served as the source of water.

A major addition to its historic synagogue was dedicated by the Shearith Israel congregation in 1731, again on the seventh day of Passover. The addition served as a school, meeting hall, center of administrative activities and even, at times, the residence of the teacher. In 1758, 28 years after the consecration of the synagogue, the congregation bought, for 300 pounds, the house immediately to the west, the residence of the shammash, Elias Solomon. In 1790, a house was built immediately to the east of the synagogue for Gershom Mendes Seixas, the first native American to serve as minister-hazzan.

Continued on page 40



Mill Street Synagogue



LETTERS TO THE EDITOR

Dear Readers. The following article was printed in the last issue, however, the photos were omitted in error. Therefore, I am reprinting it again.

N.S.

Dear Nat,

Congratulations on becoming Editor of the Shekel. I wish you success and assure you of my support and cooperation. I just received Volume XIII, No. 5, and it is excellent and enjoyable to read.

In the interest of 'creating' an article to possibly identify items of Jewish interest as to location and time used, I would appreciate you more if you were to find space to print these 3 mystery tokens, the photos of which I am enclosing herewith. The obverses and reverses are pictured, even the Shomer Hadas token has a blank reverse.

So here are the photos of the three pieces, as follows: Shomer Hadas;

Beth Israel Legion; and the crescent and Mogen David tokens.

The Shomer Hadas and the Beth Israel are, obviously, of U.S. origin. The crescent and Mogen David token appears, to me, to be of foreign origin. I have had these tokens for a long time, in fact, I took the Shomer Hadas token to Israel on the first AINA tour in 1969. I would be happy to hear from anyone that can shed some light as to location and use of the above tokens.

Again, Nat, best wishes to you and the Shekel!

With Sincerity,
Ben Odesser

Editor's Note:

Dear Ben; Am consenting with your wish, and the "Numisteries" are printed herewith. Any of the readers who can identify these tokens, please write, so we can print it for the benefit of all the collectors.

N.S.



20 mm Aluminum



25 mm Aluminum
Blank reverse



22 mm Yellow Bronze

Re-printed from—Judaic Numismatic Newsletter by William M. Rosenblum, VOL II, No 4, Dec, 1980.

The new issue of THE SHEKEL arrived on our desk this week complete with a new editor—who actually is the old editor, Nat Sobel. In all honesty we must say we are slightly disappointed with this issue. Maybe we got spoiled during Ed Schuman's brief tenure as Editor, but we felt that during his leadership THE SHEKEL contained a great many in-depth articles of interest to the numismatist and the syngraphist. While we realize the ties among AINA and Israel and the Jewish religion, we must remember that the main purpose of the AINA is numismatics. There were too many articles about Israel about the Jewish religion and others with only a vague reference to numismatics. We would certainly like to see THE SHEKEL stay in the direction that Ed Schuman was headed, although we know that there were some very interesting numismatic articles in this issue.

Dear Editor,

I have wanted to say something about this "New Shekel", Sept-Oct issue, 1980. After re-reading the magazine, & finding that it was most refreshing, I thought it was about time to tell you.

1. This issue, from the President's message to the final inner page, more closely approaches the aims of A.I.N.A.

2. The inclusion of the recent past with articles and features like, "The Jewish Connection," Max Reinhardt, and INSpirations, and the distant past with Bar Kochba and Flavius Josephus, appealed to me as an innovative venture.

3. If the high standards can continue, then in the words of the last sentence of "The Jewish Connection", pg. 29, "You made all Ameri-

cans walk a little taller and left a proud heritage for Jews all over the world." We in the U.S. need more of this kind of message.

I congratulate you and hope you continue to broaden the focus of "The Shekel". In my opinion, membership will be sought after by all persons interested in the aims of A.I.N.A.

Keep up the good work!

Michael Marcus

Editor's Comment: This just re-iterates—Two sides to every Shekel.

Dear Nat,

The last two editions of "The Shekel" have been super! Congratulations.

The information contained in all editions of "The Shekel" is, and has been educational, enlightening and certainly interesting to say the least. However, I wish to call your attention to p. 18 of the latest Einstein issue, an article dealing with the "Trends of Modern Israeli Numismatics". I very much enjoyed this article, and would suggest this as a regular feature. I believe that I speak for many readers of "The Shekel" who would like to see a rundown of the market in our specialty, Israeli numismatics.

Shalom,

Kurt E. Levy

Dear Kurt,

We believe your suggestion is a good one, and hope to print it in The Shekel periodically.

N.S.

Dear Mr. Sobel,

You asked for comments on the name of AINA's fine publication.

Let's keep our name "Shekel" on the publication. It covers all Jewish coins & numismatic items back to biblical times. I get the impression the word "Sheqel" is a modern only version.

Continued on page 44

ISRAEL'S COINS AND MEDALS ON NEW SLIDE AND FILMSTRIP PROGRAM

A colorful new audio-visual presentation for collectors and schools is now available in both filmstrips and slide sets with cassette recordings. The program was produced jointly by the Israel Government Coins and Medals Corporation Ltd. and the Department of Education and Culture of the World Zionist Organization.

This exciting filmstrip (or slide set) brings the past vividly to life through documentary slides and colorful montages. In addition to providing historical and archeological background, this unusual presentation highlights Jewish holidays and illustrates such life cycles as Pidyon Haben, Bar and Bat Mitzvah, and weddings.

The handsomely designed coins and medals not only reflect contemporary life in Israel but also shed light on Jewish customs and tradi-

tions throughout the world. This new production provides an outstanding program for educational groups of all ages as well as for individual collectors and coin clubs.

Israel's coins and medals forge a living link between the ancient Hebrew commonwealth and the modern Jewish state. The coins exchanged in the supermarkets in Tel Aviv today bear the same symbols used on the coins traded in the marketplace in Jerusalem 2000 years ago.

The price of each filmstrip and cassette program is \$18.00; for each slide and cassette program the price is \$25.00. Please send orders and payment to:

Publications Department
World Zionist Organization
515 Park Avenue
New York, NY 10022

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By the middle of the eighteenth century, the little synagogue on Mill Street began to feel the strain of a membership expanded by immigration and growing families. Finally, the congregation decided in 1817 to rebuild and enlarge the original structure, it being recorded, "the situation of our place of worship is deplorable." Successively, Shearith Israel moved to synagogue buildings erected in 1834 at 56 Crosby Street, and in 1860 on the north side of 19th Street just west of Fifth Avenue. In 1897 the present synagogue was erected at Central Park West and 70th Street.* Within its "Little Synagogue," reposes the Tebah (reader's desk) which was used in 1730 and is represented on the medal.

Although the historic synagogue on Mill Street has disappeared, it

stands as a milestone in the struggle for religious liberty—a struggle joined by the small band of proud Jews who braved the spiritual wilderness of colonial America.

*The original Mill Street site is now 22-24 South William Street.

MILL STREET SYNAGOGUE

Portrayed on the medal is the Tebah (reader's desk) used in the Mill Street Synagogue in 1730.

Sculptured by Karen Worth

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per Al Ha-mishmar, who passed the information to the prime minister's office in Jerusalem.

A World Coin News correspondent in Eilat, Israel, Yosef Sa'ar, revealed that paintings similar to the design on the medal may be found in government offices in Cairo.

INSpirations

1981 ISRAEL GREAT LAKES COIN SEMINAR PLANNING BEGINS

The Israel Numismatic Society of Cleveland, founded in 1967 to promote the understanding of the history of Israel through collecting its coins and paper money, will be host to the Great Lakes Israel Numismatic Seminar to be held in Cleveland, October 23, 24 and 25, 1981. The three-day educational event will be at the Sheraton Inn—Euclid East, located at the intersection of U.S. Interstates 90 and 271.

According to Harvey Stone, Treasurer of the I.N.S. of Cleveland and Chairman of the 1981 Great Lakes Seminar, the weekend event is co-sponsored nationally by the American Israel Numismatic Association (A.I.N.A.), the second largest organization in North America devoted to numismatics ... or the science of coin collecting.

The seminar is scheduled to be a "major Israel coin collectors' happening for the Midwest." Featured will be nationally prominent speakers and guests, including Morris Bram, founder and president of A.I.N.A., and Stanley Yulish, noted Cleveland attorney and recognized author and researcher in the fields of Judaic coins and stamps. Representation is also expected from the Israel Numismatic Societies of Michigan, Illinois, Cincinnati, Pittsburgh and New York, among others. Additional personalities may include the Director of North American Operations of the Israel Government Coins & Medals Corporation, the official distributor of Israel's special commemorative coins and state medals.

Friday, October 23, will be a registration evening, but Saturday, the 24th, will offer a full day of numismatic research presentations and addresses, a possible auction and an evening banquet. For Sunday, October 25th, a public collector/dealer coin bourse is scheduled at the Sheraton Euclid East from 10:30 a.m. until 4:00 p.m. with over twenty dealers offering Israel and other world coins for sale.

Although in the planning stage now, further details will be forthcoming. Requests for information may be directed to Harvey Stone, 4404 Churchill, University Heights, Ohio 44118. The Israel Numismatic Society itself meets monthly at 8:00 p.m. on the third Thursday at the Mayfield Heights Recreation Center on Marsol Road near the Golden Gate Shopping Center. Interested visitors are always welcome.



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time. This novel was received enthusiastically at that time, and he earned the most prestigious medal, the "Lenin Order". But a few years later, some parts of the book which speak in favor of the Russian allies during the war, and about the partisans of Tito in Yugoslavia, were found faulty with the new political line. The book was then officially and sharply criticised. Ehrenbourg always had the talent to adopt himself to the readers market, and to the spirit which moved in the official Government circles. Without a spiritual and material homeland, a cosmopolitan, he also knew to write in pathos and rage. A medal in his honor was struck by the Paris Mint in Bronze and in Silver 60 mm. in diameter.

Compiled from the Encyclopedia Hebraica

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I like our journal mast head with the ancient coins, let's keep it.

At the bottom of "The Shekel" story Sept-Oct '80 page 16—the story reads: "Please note that Israel's "SHEQUEL" is spelled with a "Q" which is not a typographical error. After all, we own the copyright on "The Shekel" spelled with a "K". My question; since AINA owns the (Israeli?) copyright to the word "Shekel" is this the reason the Israeli gov't was forced to render its new currency spelling "Sheqel"?"

I hope you will answer in your column "The Shekel."

Happy Holidays
Fred Drost, N.L.G.

Editor's Note: After speaking with Mr. Drost over the phone, we understood that it was all in jest. He was having fun with my pun.

Continued from page 17

Presently there are 8000 Jews in Denmark and almost all live in Copenhagen. The relationship between Denmark and Israel is exemplary. Denmark was one of the first countries of the World to recognize Israel as a State when they needed friends the most.

There are many Danish Jews and non-Jews alike that go to Israel to work on Kibbutzim.

The non-Jewish population in Denmark have donated immense amounts of money to various charitable organizations in Israel.

The writer has become quite interested in the above subject. Of all the articles I have dealt with in the past, this one is one of the most interesting. I would urge any and all who are interested in items Judaica, to try to include one specimen of these coins that were minted from 1644 to 1648 in their collection. They represent a better era in the life of our Jewish brethren.

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handed him one. He paid and gazed at the medal, remarking 'How happy I am!'

"I wanted to verify if the medal was for sale to the public in general. I asked the clerk, 'Hitler medal, please,' and received one. I didn't ask anything else. I couldn't speak. My family and my wife's family were destroyed in the Holocaust."

Ma'ariv last night inquired with the Austrian Embassy press attache in Israel, Barbara Tauper. "I'm sure that sale of Hitler commemorative medals is against the law," was her reply. "I've never heard of such a thing, and the whole story sounds very unusual."

The Austrian diplomat added that she would bring the subject up with the ambassador and pass the details to Vienna for verification.

The Ma'ariv article reproduced the obverse of the Hitler commemorative medal, with right-facing Hitler bust. It is not suitable for reproduction here. It does not appear to resemble earlier, known Hitler medals.—Editor.

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